UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

The Meaning of "God"

By JESSE H. HOLMES

Signor Nitti Appeals to America!

By BRENT DOW ALLINSON

The Study of Man

Book Reviews by FREDERICK STARR

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A Journal of the Religion of Democracy

JOHN HAYNES HOLMES *: Editors :* FRANCIS NEILSON

UNITY Fellowship

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. XC THURSDAY, DECEMBER 7, 1922 NUMBER 12

A POET'S CREED.

Never too proud to learn;
  Never too humble to try:
Never too sad to live—
  Never too happy to die.

Never too hard to trust—
  Never too cold to believe;
Never too poor to give—
  Never too rich to receive.

Never too great to rise—
  Never too righteous to sin;
Never too young to stop—
  Never too old to begin.

Never too hot of heart—
  Never too ready to speak;
Never too cool of head—
  Never too harsh to the weak.

Never too near the sky—
  Never too close to the sod;
Never too far from man—
  Never too distant from God.

—*Joseph Andrew Galahad.*

What is the matter with us? Are we losing our faith, our convictions? Are we suddenly falling victim to the reactions of old age? Are we intoxicated by the madnesses of crowd psychology and newspaper toadyism? We don't know—but something most emphatically seems to be wrong, for, in spite of all that we now most inconveniently remember of our past record, we actually find ourselves liking this old French "Tiger," Clemenceau! Shame be it said, we not only like him, but like him *immensely*. We like his vigor, his independence, his bold assertiveness of personality and thought. We like the quick play of his mind—his brilliant jokes, his easy repartee, his native eloquence even in the unfamiliar English tongue. We like his immediate and outspoken admiration of American women. We like his onion soup and two hard-boiled eggs for breakfast, and his "early to bed" (at 7:45 p. m.) and "early to rise" (at 5 a. m.). We like the rakish tilt to his old felt hat. We like his magnificent, colossal, abyssmal scorn of the limitations of old age. Finally and fundamentally—shame be it said again, if needs be! —we like his upright, downright, forthright defense of France in and after the period of the Great War. After the noble but empty pieties of Woodrow Wilson, after the infinitely clever but damnably dishonest sophistries of Lloyd-George, there is an almost divine refreshment in the spectacle of this old man who has no more apologies to make, explanations to offer, concealments to accomplish, than the wild beast of the jungle, the ferocious name of which he bears. Clemenceau is moved by primitive emotions—he is a tribesman to the back-bone. But what he is, he *is!*—bold, courageous, cynical, superstitious, cruel, inhumane—and all as simply and nakedly so, as a primeval savage. From the depths of his surging heart to the tip of his caustic tongue, he rings vibrant with sincerity. We understand why he was so great in war, and why also he is so terrible in peace. And again we say we like him, as we like anybody who is genuinely *himself*.

When we turn from Clemenceau the man to Clemenceau's message to the American people, we find ourselves in a very different frame of mind. This message is valuable in the sense that it constitutes a perfect revelation of the state of mind which dictated the Versailles Treaty, turned the peace into a war after the war, and substituted France for Germany as the military dictator of the continent. But that Clemenceau should expect America to accept this message, and be persuaded to support the policy which it presents, is to write him down a simpleton. Some good friend should tell this old man that his mission, for all his stirring personality, is hopeless, and that he may well spare his waning strength. When he says, for example, that France fears another invasion from Germany, he states something that is undeniably true, but something that any man, less sincere, especially one who desires to win the sympathy of America, would try to hide or explain away, rather than openly confess and justify. For it is just this fact which proves France mad, and thus as dangerous to the peace and order of Europe as an armed lunatic running amuck. Is Clemenceau a fool, or does he think Americans are fools, that he should ask us to believe the preposterous yarn that Germany is at this moment arming for the next war? And suppose she is thus arming? Who is to blame but France who has insulted and robbed her, misused the prerogative of the victor in arms to seek her deliberate ruin and destruction, driven her to such distraction of misery and degradation that she might well be justified in rising up with bare hands and smiting her persecutor? It is useless for Clemenceau to plead for sympathy along such lines of argument. He only invites the retort of Senator Borah that no man is more responsible for the woes that afflict France and Europe

alike to-day than Clemenceau himself, and that the spirit not of defiance but of reconciliation can alone win acceptance in this country.

Lloyd-George is cutting a sorry figure in England these days. Launching out into the recent election with the determination to secure enough of a centerist or independent liberal group in the Commons to dictate terms of co-operation with the Tories, he finds himself left high and dry, with so small a group of followers that nobody finds it necessary to pay him the slightest attention. He then proves himself a bad loser, by complaining in the columns of the London *Chronicle* that there must be something wrong since he got all the crowds and their huzzas during the canvass, but strangely enough, few of the votes. Lastly, he crowns a long record of impudence, by striving, now that he is altogether out in the cold, to make terms with the Liberals! He betrayed these Liberals, and their leader and his own staunch friend, Mr. Asquith, in 1916; he ignored them during the long period of his coalition ministry and in the famous, or rather infamous, khaki election of 1918; he derided and insulted them in the recent campaign—and now, forsooth, he asks that he be taken in again and, as he undoubtedly expects, made leader of the reunited party! Lloyd-George is a clever man, and he has achieved many wonders in his day, but we doubt his capacity to pull off any such cunningly audacious trick as this. Surely the Liberals have fallen to low estate indeed if they allow themselves to be used as material for the rebuilding of the ex-Premier's fallen fortunes. Our own guess is that Lloyd-George will be left, by common agreement of all parties, in the outer darkness which the suffrages of the English people so definitely prepared for him. For his own moral health, and for the general peace and security of England and mankind, we can think of no better fate.

The case of Magon is an interesting one, dear friends —Ricardo Flores Magon, dead in Leavenworth Prison on November 21st last after having served nearly five years of a twenty-one-year sentence imposed under the Espionage Act. This Magon was a Mexican, a disciple of Tolstoi, a lover of liberty, a martyr in the cause of liberty, as witness his years of imprisonment for revolutionary activities under the Diaz regime. Entering the United States in quest of greater freedom to speak and write on behalf of Mexican enfranchisement, the emancipation of the peons, and other progressive movements in his native land, he was caught in the wave of terror that swept this country during the war over German machinations in Mexico, and was hurled into prison under a sentence more terrible than the tyrant, Diaz, had ever dreamed of imposing. In what Magon had written, there was no more reference to Germany than to Brazil or Terra del Fuego, or the planet Mars. But in that day of cowardly insanity, it was easy for the government to read into the text the surest evidence of pro-German conspiracy, and Magon to-day, like the Salem witches yesterday, was straightway convicted by a jury of his peers. Magon did not complain; his prison-letters are just such models of patience and forgiveness as one would expect from a Tolstoian. But he fell sick, desperately sick. The prison physician informed Attorney-General Daugherty that he was going blind; a long string of reports to the Department of Justice affirmed that Magon would die if he were not released. But the Attorney-General, whose proudest achievement it is that he moved heaven and earth and President Taft to pardon a perfectly well convict, Charles W. Morse, by name, was not to be moved by any sort of soft sentimentalism in this case of a man who was guilty not of stealing money but of advocating larger liberties for his fellow-countrymen in Mexico. He refused to do anything; so it was left for Death and not Daugherty to act. A nice story, dear friends; and how creditable to America!

Wells's "A Short History of the World" is not a mere abstract of his famous "Outline," but is a wholly new and independent piece of work. It is a deliberate attempt to simplify a tale which, even in the "outline" of the earlier book, was somewhat complicated. The good features of the original masterpiece remain—the massing of the material as of the story of a single social group, humanity; the interpretation of events as of an uninterrupted struggle for brotherhood and world-wide social organization; the emphasis upon early days, before the dawn of recorded history; the discovery of Asoka and the exaltation of the Buddha; the presentation of Socialism as of supreme significance in modern times; the just analysis of the distributed responsibility for the Great War; and the look into the future, in forecast of the possible destiny of the race. Certain errors or lapses in the "Outline" are corrected; thus the Reformation is not forgotten, and Abraham Lincoln has not only a paragraph but a picture. Shakespeare, however, is not mentioned, music is as though it had never been, and the share of woman in the unfolding experience of the race is still most strangely neglected. The book remains, however, a marvel of condensation, a miracle of vision and insight, and a second sturdy blow for a new science of history. If we had not had the preparation of the "Outline," this volume, deliberately written for popular consumption, would simply take our breath away. Think of a history of mankind which, in the compass of the first eight pages, has no less than five astronomical photographs of star vortices and clusters! Think of a narrative of the race which gives a sixth of its entire space in discussion of the period of the earth's life before the

advent of historic man! Imagine a work written for general reading and for use in schools and colleges, which contains an almost full-page picture of Karl Marx! This is breaking new ground with a vengeance. The "Outline" had a wonderful circulation among cultivated people. It is to be hoped that this new and simpler volume will surpass the record of its predecessor.

A children's Hall of Fame! What a capital idea, and how well it is being carried out by the three hundred students and the faculty of the National Kindergarten and Elementary College who initiated the idea of thus selecting "favorite characters" which could safely be recommended to parents for passing on to their children. In the first ballot, the following eleven characters were chosen in the order named—Lincoln, Washington, Jo (of "Little Women"), Sir Galahad, King Arthur, David, Daniel, Cinderella, Joseph and Joan of Arc. This is a list to cheer the heart. If we have any objection, it is to David, whose career was well described and summed up in the "Outline of History" as reading "rather like the history of some savage chief than of a civilized monarch"; but we assume that it is David the shepherd-boy, and not David the king, who is being considered in this case. If we feel any surprise, it is at the choice of Daniel; but we surmise that it is the lion's den that is here in question. The presence of three Bible characters, in this non-scriptural age, is decidedly encouraging. Other characters mentioned, undoubtedly to be elected later, are Alice in Wonderland, Captain Kidd, Columbus, Mother Goose, Peter Pan, Rip Van Winkle, Robinson Crusoe, Sleeping Beauty, Snow White and Tom Sawyer. To these we would add immediately Huckleberry Finn, and then Robin Hood (as presented by Howard Pyle), Leatherstocking, Richard Coeur de Lion (see Scott's "Talisman" and "Ivanhoe"), Tiny Tim, the whole Swiss Family Robinson, all the Scottish Chiefs, and St. Francis of Asissi, which last brings to mind Black Beauty and Sparrow the Tramp. It is a relief to find no approving mention of Nick Carter, Elsie Dinsmore, Rollo and Little Eva. Readers who think of some important names for this unique Hall of Fame, are invited to send in their candidates. We like this scheme enormously, and would gladly have UNITY help it along.

One of the UNITY staff has just enjoyed an interesting experience and witnessed a cheering sight. He has sat with a Congregational Church Council, and traveled back in memory almost fifty years to another such Council where he narrowly escaped being rejected for his heresies. In this modern case he was only an honorary member of the Council, but he had full opportunity with all the others to put questions to the candidate, and he was most kindly given place in the installation service. It was in one of the old towns in the Berkshire Hills of Massachusetts; the church has the distinction of being the only one in the town; indeed, it may be called a real Community Church. The young minister, a graduate of Harvard College and of Union Seminary, showed himself to be an admirable specimen of the modern religious leader and teacher, modest, broad-minded, courageous in expressing his convictions, and devoted with no small personal experience to practical human service. He told us how, the son of a good minister, he had always wished to be a minister, and he read to us his simple *credo,* or statement of the things that he most firmly believed. In every item of this statement, it is probable that he was in advance of the main body of the Unitarian ministers of sixty or seventy years ago. This Congregational Council barely questioned one of his points, and voted with evident great satisfaction and entire unanimity to approve his installation. The most signal and impressive fact about the exercises of the day was not merely the progressive thought that was shown by one and another who took part, so much as the conspicuously friendly spirit that prevailed. There was a deal of humanity, in other words, the presence of what men call the Holy Spirit—that spirit whose fruit is love, joy, peace and all the beautiful things that constitute us men and children of God. The young man's *credo* signified this; and it marked a significant change of tone from less than seventy years ago. There was nothing here about the punishing God, or blood atonement, or the sinfulness of sin. Anything of that sort would have struck a false note with the day. There may have been those present who would have welcomed a bow of respect to the forms of the ancient thought, but they no longer took them seriously. "Fundamentalism" has not caught the Berkshire Congregationalists. Over against the stormy world of bad politics and worse economics, and in the face of the skeptics who doubt whether there is any real human progress, are not the facts of such a meeting as this unassailable demonstration of the reality of the incoming spiritual life of the world, of the eternal order of righteousness and good will, in the thought of which the ugly voices of hatred and fear, the shifting clouds of chaos, and even the barbarities and stupidities of war presently fade into unreality?

There is one bit of criticism that arises out of such a Church Council as we have described. It teaches the surviving orthodox features which doubtless would constitute for many others besides readers of UNITY a barrier to complete harmony with the prevailing forms of the *credos* of our admirable and progressive friends. You can apparently go and come among them with freedom, provided you say pretty frequently the words: "The Lord Jesus Christ" and the *Master* or

Lord or *Savior*. Many Unitarians also like to say these words and are duly called "Evangelical." The young minister testified to his belief in the "unique" Christ. There seems to be a line of cleavage which separates Christians as such from every other form of religion. Is this a real cleavage? or is it perhaps only a difference of names? Has not "Christ" largely come to be the preferred or familiar name for God? Men thus pray to Christ, and they speak of the presence of Christ as needful for every believer. Do they mean anything more than what the spiritual minds of all ages and divers religions have known as the most abiding fact of this consciousness? How can it be different? and if not different, why should a matter of words and names separate men of like convictions? The trouble here is not theological, but ethical and practical. The vast spiritual need of the age is not to admire or reverence a unique man who could be and do what men can never themselves be or do. It is to realize and fulfill the same uniqueness, which, as sure as God is, dwells in all men. It is to take daily the splendid venture of living as sons of God in this present world, and thus of winning the world over in every department of human life into the terms of the new order of humanity and such civilization as has never yet been.

The Meaning of "God"

A mistaken formula may lead even the greatest of mathematicians astray, and render a problem not particularly complex in itself wholly insoluble. The geocentric assumption led necessarily to the "cycles and epi-cycles" of the Ptolemaic theory; the more accurate the observations, the more skillful the calculation, the more complicated the system became. Once however the sun was given the central position, the whole problem became simple. So also the insuperable difficulties of the doctrine of "natural place" gave way when the principle of universal gravitation was applied.

Even so, the theology of two thousand years has been vitiated—rendered hopelessly complex—by the wholly unnecessary introduction of the idea of infinity into the conception of God. Most of its difficulties have centered about "omnipotence, omniscience and omnipresence"; "the absolute" has entered in, only to fog and obscure. I believe a little plain straightforward thinking, separated from the whole "omni" group of qualities would make for a better and a truer theology.

After all what do we mean by "God"?—not as an abstraction, not as a miscellany-pigeonhole for all things otherwise inexplicable, not as a vague all-inclusive term of emotion, but as a practical element of experience? The idea of God certainly includes the idea of something akin to personality, and of benevolence to humanity. God is not, in our practical use of the term, a being who desires to maintain in strength and comfort all the living things of the earth, but only those creatures which minister to human wants. We feel that we are doing his work in exterminating wild beasts, troublesome insects and dangerous microbes. We are assisting the divine plan when we introduce human order into it. With many the work of God does not include all the human race, but only that which can be absorbed into their civilization; others vaguely believe all may be assimilated and regard the process of such assimilation as the extension of "the Kingdom of God." The civilization now paramount in the world involves democracy, the freeing of opportunity, the conquest of disease, the universal spread of comfort and of education, the lengthening of life, the bringing into subjection of the forces of nature. Many substitute for or add to these what is called "salvation" which is when defined at all simply a projection of these human successes into a permanent life beyond the grave.

There are three elements in this god of experience which I wish to discuss:

(1) It is not omnipotent, omniscient or omnipresent in any comprehensible sense of the term.

(2) It cannot be identified with the forces of nature in general.

(3) It acts in the interest of *man* and through human consciousness.

(1) So far as experience goes the forces of nature in general are indifferent to or hostile to humanity. The greater energies of the world simply ignore him; he falls exactly as a stone falls. The earthquake shakes him indiscriminately with the rest of things absolutely regardless of his intelligence or stupidity, his goodness or badness. Lightning has no tenderness for man or his works, storm and flood, heat and cold are careless of his interest. Many of the lesser activities especially among living things are actively—I do not mean consciously—hostile to humanity. The various disease germs live by attacking us, many wild animals are our implacable enemies, and some of our own instincts and tendencies make for destruction and not for progress. Such are our liability to drug habits, our easy deterioration to luxury, idleness and lust, our selfish desires for personal possessions. The easy, idle attitude which asserts that "all's right with the world" is mere stupidity. All is *not* right with the world unless cruelty, and heartbreak, unless mutual hatred and destruction are good things; in which case God is an unknown and unknowable entity, with whom, or which we can have no relations of any kind; in which case there is neither good nor bad, right nor wrong; in which case the only sensible philosophies are the Epi-

curean, or the Oriental; either eat, drink and be merry, or the conquest of desire.

(2) Our experience with God shows in every item almost, except our formal prayers, that we do not regard him as omnipotent, omniscient or omnipresent. If he plans human well-being he often fails; if he does not he isn't God, as anybody thinks of him in practice. He does not prevent the spread of terrible diseases with wholly useless and wasteful suffering. If those who discover remedies and preventions are doing God's work, then the disease is not. Most people would see the absurdity of the obituary I once saw: "Asleep in Jesus, of consumption"; consumption is not divine. The cutting off of young lives just prepared to take their places in the world, the wreckage of many who are wrecked in care of hopeless invalids, the suffering and degradation of drunkenness and prostitution, are not divine; they are devilish. Omnipotence —if accompanied by benevolence to man—would not allow these things. Historically evil has frequently triumphed, crushing out promising nationalities, striking down noble leaders when they were most needed. Great movements in the interests of humanity have been checked and turned aside, to serve evil instead of good. Christianity became a vile and cruel superstition with a devil-god at one stage. Protestantism starting in the interests of freer manhood became a slave driver of humanity, and science—the torch bearer—has been obliged to force her way against constant opposition from the church. Men recognize that these things are not good and not of God; and various expedients have been used to explain how they can happen in spite of omnipotence. None of these explanations meet the situation. Either he allows them—and they are therefore good or he is not; or he cannot prevent them —and he is not omnipotent. Of course it is heresy, etc., to say so in so many words, but in practice the almost universal attitude is that of dealing with a finite being of limited intelligence and power; a being more powerful and more permanent than ourselves and with greater aims but of our nature and with our interests: a being often thwarted and defeated in his purposes but with steadiness, persistence and patience; a being not commanding nature except by obeying her; finally,

(3) A being acting only through human consciousness. This point has been partially proved by exclusion in discussing the other two. We do not usually recognize God in the activities of nature except in so far as these please or help us. Only our loose thinking lets us see God in these things instead of seeing him in our use of them. God is not seen in the cyclone that destroys; there is no consistency in seeing him in the rain which helps one and wrecks another, or in the sunset which pleases all; "not in the earthquake nor in the storm but in the still small voice." It is difficult to think of God in any affairs that do not involve ethical principles. Unless we can say "good" we can hardly say "God." But "goodness" and "badness" are not in nature. The wind does not blow "where it listeth" but where it will in orderly, if complicated, movements. The earthquake is neither good nor bad, nor is the storm at sea. But if not in nature neither is "good" and "bad" found in animals except in so far as we attribute to them human qualities. We do not blame the lion who strikes down a man, or the horse who kicks him, or the snake who bites him. Their goodness and badness is only in good or bad adaption to human needs and desires. It has no moral quality. Only men can be good and bad, and their "goodness"—their idealism, their unrest in the presence of evil, their struggles to overcome it in themselves and in the world—these are the power of God. When we pray for divine help we may expect it in increased courage or power or patience. He does not "take away the cup," but gives us strength to drain it to the dregs—if he can. Often he cannot, and we are defeated in the only real defeat of humanity. But the unrest, the struggle does not easily desert us. Falling many times, we rise every time we fall. We can never say that the divine uncontent, the saving flail of his anger, has left any, for often it raises up to victory those who seem hopelessly fallen. We know so little of divine power that we may hope for it always and need despair of it never.

JESSE H. HOLMES.

In Berlin

Editorial Correspondence.

I have now been two weeks in Berlin, and have lived in the midst of multitudes of people whose money standard has been daily and rapidly getting worse. It certainly produces a topsy-turvy world. When I arrived, the "Almighty dollar" was worth 4,000 marks. Yesterday, I put a $10 bill over the counter at the American Express and received 73,000 marks.

Now before I go any further let me tell you one thing, which I am willing to have the linotype artist put into black caps if he is inclined. *I called on H. Gramms yesterday. He is Director of the Central Committee for Child Feeding. In the first place Mr. Gramms is a fine upstanding capable man. In the second place, all the child feeding for Germany is now in charge of this Central Committee. I have made inquiry and am convinced that there will be exceedingly great need all winter. Already intense suffering exists and winter is only beginning.*

Mr. Gramm greeted me with the remark, "I have been made very happy this morning. An American has given us $200 for the children." "How many will that feed?" I asked. "That will feed 150 children for

four months," he replied. "Then," I said, "that means that $10 will feed 8 children from now until April?" "Yes," was the reply.

The readers of UNITY, being intelligent, are quick to take a suggestion. It is this: A personal check or a New York draft, made payable to H. Gramm, Director, and sent to No. 2 Dorotheen will complete the chain. There never was a time when a dollar would go so far (I am willing for once to spell it DOLLAR). There never was a time when an American could get so much credit on St. Peter's books for so little money as now. Please do not make the check in marks, but in DOLLARS. Of course, my readers know that all gifts of this kind make for international friendship—an essential so much needed at present. What I have written above is not copyrighted and any editor or friend is at liberty to pass the word along.

It is impossible to express the feelings one has living among a people whose money standard is daily dropping. Try to imagine a situation in America where a person having an income of $1,000 should find it in a year's time worth one dollar. When I was in Berlin, in 1910, one dollar was worth only four marks. Today, I can get 7,000 of them for one dollar. The situation is more confusing than a universe a la Einstein. All is a changing relativity. For example, a friend had occasion to give a $10 bill to a school of social science. The head of the school—a woman in the class of Julia Lathrop and Florence Kelly—looked at the bill intently and said, "I never saw a piece of money of that value!"—which, when you consider that the piece of paper is equal to 60,000 marks, is not to be wondered at.

Since writing the above I have been to church—the American Church—and feel as pious as the Pharisee: for did I not put 200 marks into the collection plate. In the vestibule I met a nice young man who was willing to receive money—for benefit of feeding children—for tickets for the "Passion Play," and when I handed him 500 marks, he gave a little gasp—as much as to say, I must be a rich man. When I told him that it must be as much as 8 cents, he laughed and said, "Yes, but think of what it will buy!" Again I asked about the collections. He said, the Sunday collections ran from 2,000 to 8,000 marks—which, translated into the terms of the Almighty dollar, means from 30 cents to one dollar and thirteen cents! He said, one well-dressed worshipper put in two marks! About one-thirtieth of a cent! Surely the widow with the mites is cast into the shade! I know it is difficult for Americans to think quickly in terms of marks, especially when they are engaged in worship. However, when they get into the shops on Frederickstrasse, they have no difficulty of thinking in dollars and marks. Since I gave 700 marks (10 cents) I fear I am a good deal of a Pharisee as I write. But really, it should be published in New York, that the well fed congregation of the American Church, Berlin, gives about a dollar a Sunday for extending Christianity, with heat and music and sermon and service included! And it takes four men to carry it to the altar, while the aged pastor turns his face rapturously to a huge crucifix.

However, there was a good sermon by Mr. Short of Boston University, who took Matt. 12:38 "He found it empty" for a text. He said, "The world will never be cleansed of war until all armaments are destroyed. Cleaning the house is not enough, for unless there is working a continuous cleaning process, the last state will be worse than the former. A disarmed world is not enough. Prohibition is not enough. The world must be filled with a new passion, a new principle. It would look as if in the last war the victor is being defeated."

I am deeply moved by the whole life of Berlin as I am permitted to touch it, on trains, on streets, in music halls, in restaurants, in charitable institutions, in homes, in factories. The people are a methodical, courteous, honest, intelligent people, and it is evident to me that tens of thousands of the best Germans are praying earnestly that the nation may be led into peace. The present is a favorable time for Americans to express good will to those Germans who are bearing Germany and humanity on their hearts.

"Finally, again," as the preacher said, I am hoping that many of my readers will be led to send their checks (not in marks, but in dollars) to H. Gramm, Director Central Committee for Child Feeding, 2 Dorotheen Strasse, Berlin. One dollar will feed a child for three months! A Christmas suggestion.

SYDNEY STRONG.

The Joy of Life

XVII.

Open the windows of your wondering heart
To God's supreme Creation; make it yours,
And give to other hearts your ample store;
For when the whole of you is but a part
Of joyous beauty such as e'er endures,
Only by giving can you gain the more!

Never do I return from a lecture in astromony but that I experience a sensation of awe and wonderment. So infinitely vast is this universe which we are pleased to call ours—presumably for the reason that no other organic structure seems to be in a position to dispute the claim—so astoundingly complex is its operation, and so totally beyond the reasoning faculties of man to grasp is its future unfoldings that to study it is to be overwhelmed by its infinite magnitude which seemingly stretches beyond the boundary of both time and space. In the presence of such realities as are presented to us in those banks of galaxies each with its thousands and thousands of suns, and around each of these suns a cluster of planets, and around these planets the satellites—in the presence of such a labyrinth of active cosmic matter one can only in awe and perplexity cry out with the Hebrew poet: "What is man . . . ?" A speck of star dust is his habitat, a speck as inconsequential and insignificant when compared with the sum total of all the particles which go to make up the universe as would be one drop of water in comparison to all the drops which compose the Atlantic. And upon such a speck man lives. For what purpose, and to what end?

The old naive conception of mankind being the supreme objective of creation may be true for all that

we can prove to the contrary, but surely it takes that boldness born of blissful ignorance to intimate as much in tones above a whisper. Just as likely, is it not, that man is part of a fungus organic growth which the warmth and moisture of this specific orb of nebulous matter has made possible, a fungus growth serving no particular function in the great unfolding cosmic forces, but merely made possible by nature's wasteful extravagance. Such a concept is not pleasant and fortunately will never become popular, yet there is profit, I think, in reflecting occasionally upon the petty insignificance of this earth as viewed in comparison with all the planets composing the millions of other solar systems. It is but a drop in an ocean of cosmic orbs, and we, as creatures who have succeeded in adapting ourselves to its climatic and geographic conditions, may, for all that we know, be vastly inferior to organic life as it is lived on other spheres.

We pride ourselves on possessing intelligence, and through using dogs or lizards as criterions of judgment estimate human self-consciousness as a blessing worthy of the gods. But is self-consciousnes so marvelous as we fain would think? Perhaps it too is but a passing incident, a phenomenon void of significance, as meaningless when viewed in the light of the unfathomable cosmic processes as is the existence of a white hair on a black cat. The intelligence of a self-conscious existence has failed to save us from that inexplicable decay which brings all structural forms to naught.

Imponderable mystery; deep and unfathomable secret—the relation of human life to the cosmic whole. And yet faith reaches out to grasp what reason beclouds with doubt. We cannot know, but we can open the windows of our wondering hearts and claim ourselves to be a contributing part of the universal all, and although we may lack definite proof we may in that claim believe that all our cherished human values help to mold and shape and bring to an ever increasing flowering this infinity of evolving cosmic reality.

EDWARD ARTHUR ROCKWOOD.

Signor Nitti Appeals to America!

Two of the most influential newspapers in Central Europe, *The Berliner Tageblatt* and the *Wiener Neue Freie Presse,* have recently published conspicuously a series of articles by the former Prime Minister of Italy, Signor F. S. Nitti, whose book "Peaceless Europe" has attained a wide circulation. The articles have aroused more than passing interest not merely because of the political prominence of their author but because of the candor and force of their expression and the importance of their revelations concerning the making of the Treaty of Versailles and the purpose of the subsequent reparations-policy of the Allies. The articles make in addition several bold proposals for the rescue of Europe from its present misfortune and insecurity. One of the longest and perhaps the most important of his articles Signor Nitti devotes to the responsibility and opportunity and obligation of the United States in its relation to the European disaster which, by its participation in the war, it helped to create.

It is an article that should be read by all Americans who are conscious of their country's great international responsibility and who are desirous of being informed of the best thought of Europe concerning the great problems of war and peace which closely affect the lives of all of us. I have translated that article, as it appeared in Vienna, with painstaking accuracy. Although several of Signor Nitti's statements, in my opinion, are open to question and in particular I do not agree with him when he says that the only salvation of Austria is a union with Germany—and, which is much more important, a great many Austrians do not agree with him—and, although the last thing that I could wish would be to see the United States become a debt-collecting agent for the Allies, I strongly commend Signor Nitti's articles, and the following article especially, to the close attention of Americans at home and abroad. A way must be found out of the existing insufferable situation in Europe for which America, whether we like it or not, is largely responsible, for reasons known to all of us, and Signor Nitti deserves credit and thanks for his fearless discussion of vital problems of international justice and economy at a time when disinterested discussion is rare and honest and constructive proposals are rarer. May his effort help to break the spell of timidity and of moral and intellectual enfeeblement that has rendered lean and barren these post-war years to which the whole world looked forward for compensation and generous reward for the long agony of the war!

BRENT DOW ALLINSON.

America's Responsibility for the Misfortune of Europe*

By F. S. Nitti, former Prime Minister of Italy

We cannot observe without a feeling of deep anxiety the growing breakdown of Europe that has been "balkanized" by the peace-treaties and shaken by the violence of the reparation-policy as by an earthquake. Three hundred million people are in a condition of unrest and disorder and the number of armed men is greater than before the war. Barbaric armies, fetched from Africa to defend the rights of democracy and civilization, camp on the Rhine. The victors who are unable to pay even the interest on their debts to the United States demand from Germany, after having robbed her of all movable property, the payment of enormous damages and continue in the name of Justice a régime of unspeakable violence. Poland and Greece, twin favorites of the Entente, are threatened in their very existence. Greece, which dreams of Constantinople, could not maintain itself in Smyrna after having occupied the vilayet and is faced with utter ruin. Poland, after instigating the dismemberment of Germany and the sundering of German territory in two parts, insisted, supported by the Entente, upon the division of Upper Silesia in open abrogation of the Treaty of Versailles. It has laid claim to wide stretches of non-Polish territory inhabited by another people, to industries which it cannot administer, and to lands which are entirely worthless to it. Danzig, the city of Schopenhauer, is no longer German and whoever desires to travel from Koenigsberg, the birthplace of Immanuel Kant, to Berlin must cross Polish territory, the so-called "Danzig or Polish Corridor." Poland is in a state of such unrest and confusion that men of the

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character of Korfanty can be proposed for the head of the government.

All of these territorial absurdities have brought corresponding economic absurdities in their train. Every day impoverished Europe erects new tariff-barriers against itself. Nationalistic frenzy has unchained all manner of hatred. The economic ignorance of the new states has led to new disasters. After 1870 France never allowed herself to forget Alsace-Lorraine but Germany has now at least five Alsace-Lorraines. And what claims could not Hungary and Bulgaria advance? What has been done by force and violence is maintained by force and violence. On the small area of Europe that formerly comprehended 27 states there are now no less than 35, for the most part artificial structures without durability.

In 1914 and the years immediately following, when the free and democratic peoples saw France apparently attacked by Germany, they took active sides against German imperialism. England, Italy and the United States of America stepped one after another into line and gave their blood and their economic resources to the defense of France and the rights of Democracy. But later the Entente developed into nothing else than a system of violence. (Gewalt-system.) No German representative of the Theory of Might (Gewaltthrorie) has ever so glorified might as has the Entente since the end of the war. When one considers that the occupation of the Rhineland, partly by negroes, costs about four million gold marks a year and brings with it, in addition, every possible kind of evil, including the legal prostitution of German women to black men and men of other colors; that Upper Silesia in open contradiction of the Treaty of Versailles and the mandate of the plebiscite, was dismembered; that it is to-day still considered possible by demands for senseless damages to bring Germany under an alien finance-control like that endured by Turkey; that the most highly cultivated peoples of the world have been forced under the rule of the least,—when one considers these things one can stand only in horror before this vast catastrophe that is not merely of an economic but rather one of a moral character.

In the meantime Austria hungers and, although a pure German land, it is prevented by the Entente from applying the sole means to its salvation—union with Germany. France is shaken by a fever of imperialistic dreams and strains much more after an extension than a defense of its territory. In spite of its thin population it organizes great colonial armies and far-flung expeditions. While its financial condition grows day by day worse its ambitions steadily soar. Great Britain and Italy are beginning, if in a very limited measure, to speak the language of peace and reconstruction but France still proclaims the Gospel of Force and the rights of victory have developed into a political attitude that is the exact opposite of those fundamental principles for which the Entente made war.

After the signing of the peace treaty the American Senate raised its authoritative voice and refused to sanction it. This was an act of great political wisdom, for these treaties were the most absolute negation of those great principles for which, as President Wilson declared, America entered the struggle. Still more is their practical application a violation of those principles. The American Senate perceived in good time the danger of recognizing as a legal condition one that was not maintainable because it was erected on the most insecure foundation. Nothing is more to be valued than the refusal of the United States to join the League of Nations for the League, as I have said before, is nothing but a holy alliance of the victors—an alliance whose main purpose is the defense of the victors' abuses (Misbräuche) and the fortification of the rule of force, instead of the erection of any real guaranty for peace.

But America cannot allow herself to remain indifferent. Not only are the principles upon which the Union rests violated but a steady growth of new acts of violence constitute a continuous threat to Europe and to the welfare and security of all civilized countries. America has exhibited great political wisdom and insight in its abstention (Zuruckhaltung). That, however, is but the first step. In face of the general crumbling and falling apart of Europe America is now the greatest political unity that exists among the peoples of Aryan race. It must execute its will not merely because it has the power so to do but because it is its duty so to do. If America should regard only with indifference the death-struggles of Europe it would contribute to its own weakening and prepare its own downfall. Only in the co-existence of great civilizations, in the free exchange between free peoples, in economic competition and the simultaneous operation of great energies can human progress advance. For America the slow ruin of Europe would mean not only the loss of its most valuable market but also the decline of its moral and intellectual values. America decided the victory not only by its soldiers and sailors and its almost unlimited industrial and economic resources but also by its enormous prestige as a great democratic land. When it proclaimed the principles phrased by President Wilson, which were then sincerely supported by all Americans, Germany and its allies surrendered. They realized that further opposition was useless and that peace was preferable to victory, in so far as by the concession of the restoration of Belgium and the payment of damages for other acts of violence that were not justifiable, a condition of balance (of power) (Gleichgewicht)—a better word than ours! would be re-established, to the advantage of both victors and vanquished.

When the peace treaties not only sanctioned the system of violence (Gewalt-system) but also betrayed the principles proclaimed by the Entente and by President Wilson's Fourteen Points, America withdrew from active participation. But what does this withdrawal mean when everything is in flames? And can one not say that America bears a great part of the responsibility for the peace treaties even although the Senate has refused to approve them? Indirectly to cause an evil and then to refuse to recognize it cannot extinguish responsibility and, indeed, can hardly lessen it. On the other hand America has sent its troops to the Rhine and even Americans have regarded with indifference the negro-violence and white-infamy.

America retains the power to exercise the same decisive influence upon the peace which she exercised upon the war. It alone can proclaim the truth and impose it on all other countries. Its mighty voice could remind France that imperialism at the expense of the vanquished cannot be tolerated, particularly when the victory was attained in the name of democracy and justice. America is a great creditor and its debtors cannot pay; they even demand new credit. All American financiers know that France and Italy are in no condition to pay even the interest on their debts. Without

regard to this circumstance France insists upon forcing from Germany damages which are out of all relation to its economic capacity and contrary to all the dictates of sense.

If the United States should insist that France, England and Italy pay their debts at once and upon their unavoidable declarations of insolvency, if America should confiscate the claims of the Entente upon Germany and should immediately order the evacuation of the Rhine, the European problem would be almost solved. It lies in the power of the United States, by an energetic act, to clear away the whole artificial structure of force and fraud and to restore the balance (of power) of Europe and its capacity to produce. All of the existing confusion and violence and suppression is the direct result of the reparations policy which was a disastrous mistake. That mistake was deliberately committed and is being intentionally continued in order to ruin Germany and to create a new imperialism through the control of lesser imperialistic units represented by the smaller states composing the Little Entente. If America speaks its will openly, demands the fulfillment of the obligations of its debtors, and grants easements only to those which are willing to renounce impossible demands imposed by force, while at the same time it reserves all further grants of credit—if America does this is can make an end to the barbaric violence now reigning in Europe and carry off the victory in peace as it did in war.

Translated from the German by Brent Dow Allinson, Thomas Cook & Son, Vienna 1, Austria.

THE STUDY TABLE

The Study of Man

At last, the long awaited book by Goldenweiser has appeared.[1] The early days of anthropology were marked by the appearance of a series of great books, that gave immediate standing, but which fixed thought and directed investigation for a long time. Lubbock, Tylor, Morgan, are names which have properly been revered and which have left a deep impress upon both students and general readers. Yet splendid as were their books, they could not be final utterances. After their appearance, however, there was a silence for almost or quite a generation. Although the science made enormous acquisitions of new materials, nothing comparable to the work of those men was published. Any number of special investigations were made by an army of diligent observers; the resulting monographs were highly important. But of broad, far-reaching, theoretical generalizations there was practically nothing. Men like Frazer made profound and scholarly studies, but they merely applied, developed, refined or exemplified the methods and ideas of their predecessors. What has been cryingly needed was a genuine testing of the old theories and a reshaping of them to meet the viewpoint of our present day knowledge. At last we are getting this new presentation. So far as American students are concerned four recent works show the new trend. Wissler's "American Indian," Lowie's "Ethnology and Culture," Lowie's "Primitive Sociology" and Goldenweiser's "Early Civilization" are books of much more than ordinary significance. They attempt to place Ethnology and Culture History in a place of present-day respectability. They dare to place a hand on the sacred structures of the past, in order to make reparation and reconstruction where necessary. The famous, and long adequate theories of the pioneers do not fully meet the need. So far as Goldenweiser's book is concerned, it falls into three parts—Early Civilizations Illustrated, Industry and Art—Religion and Society of Early Man, The Ideas of Early Man. The book is readable, interesting and clearly makes its points. One sometimes feels that the pictures of specific cultures given are scrappy. They were not intended to be complete but they might perfectly convey the special features they were meant to illustrate and emphasize, without being scrappy. Our author begins by sketching five type cultures—Eskimo, Tlingit-Haida, Iroquois, Uganda, Central Australian. These are selected to show markedly different forms. They are constantly used in the subsequent discussions. Among the many things which might be mentioned as showing Goldenweiser's method and purpose we can cite but two. (1) He carefully examines the much debated question of independent development or transmission of cultural traits or elements. He shows that both independent development and transmission must be admitted and that each case must be examined in and by itself. (2) He reacts vigorously, as we all must, against the single uniform-evolution of culture idea of Morgan. We must be prepared to find different culture types, which have followed quite independent and varying courses of evolution and we must sometimes allow for convergence in culture history as well as in biology. Teachers who have long wanted adequate introductory books in Anthropology are now in happier condition, with Lowie's "Primitive Sociology" and Goldenweiser's "Early Civilization."

Prehistoric Archaeology is just now popular. It has long been sedulously cultivated in France, Spain, Italy, Germany and Scandinavia. England has lagged behind. The best books have appeared in the continental countries. A better sequence, a sharper chronological order, has been made out there. Recently, however, a line of really important manuals summarizing the results of continental studies and applying them so far as possible to British facts have appeared in England. Most of these books, like Sollas' "Ancient Hunters" and Keith's writings have emphasized the racial and geological aspects; others like Parkyn's "Prehistoric Art" and the book before us[2] deal with culture and specifically with art. The importance of Burkitt's book is readily admitted. The author is little more than an echo of Abbe Breuil, but no man better deserves an echo. Most of Burkitt's own work has been in the French and Spanish caves. He has often had the advantage of Abbe Breuil's company, advice and direction. He has also made expeditions into Sweden and Russia and has brought together considerable material from the workers of eastern Europe. The book is practically limited to palaeolithic cultures. There is a chapter on eoliths—

[1] "Early Civilization. An Introduction to Anthropology." Alexander A. Goldenweiser. New York: 1922. Alfred A. Knopf. 8vo; pp. xiv, 428.

[2] "Prehistory. A Study of Ancient Cultures in Europe and the Mediterranean Basin." M. C. Burkitt. Cambridge: 1921. The University Press. 8vo; pp. xx, 322.

the least satisfactory in the book—and an admittedly hasty sketch of neolithic and bronze cultures. The material upon the palaeolithic is full, well balanced and up-to-date. The introduction of the east European material is one of the strong features of the book. The matter of the book is instructive, the style is about as bad as possible. A characteristic and praiseworthy feature is the abundant use of schemes and tabulations. Such are, for instance, the glossary of terms in four languages, brief outline of the history of the subject, list of the animals represented in the *art mobilier,* distribution of upper palaeolithic and Azilian stations. These are really of great value. The bibliography is at once voluminous and lacking; its gaps are conspicuous. The treatment of eoliths is painfully meagre; it might have been omitted, but having introduced the subject, the author has not been fair to Rutot, either in his text or his bibliography. Just now the Abbe Breuil is almost (perhaps quite) convinced by the Moir finds. If Mr. Moir's studies deserve such favor, surely Rutot and much that is here dismissed with a wave of the hand demand re-examination. Burkitt's book represents a vast amount of work and the author, in its preparation, has read and summarized many special papers. The material he has brought together is not to be found in any other single book. His work is illustrated with 47 plates, many of which contain a multitude of figures. Thus, the one devoted to bone implements presents forty-two pieces. The crowding of so many figures onto a single plate gives an opportunity for ready comparison, but is inartistic, disorderly and confusing. The book is bound to be of great use to the serious student and is indispensable to his library.

In Quennell's "The Old Stone Age,"[3] we have "science" for the child. Of course, the authors are not scientists and they have but a loose hold on their subject, but their intentions are good and the volume is necessary to give completeness to the series—*The Everyday Life Series*—which they have undertaken. Some funny mistakes are made. We assume that the statement: "as early as the end of the seventh century, a fine pear shaped implement, which is now in the British Museum, had been found near Gray's Inn Lane, London," is either a typographical error or a slip in copying. Considering the curious English anxiety to claim priority over the French in this discovery of palaeolithic objects—discovery which was pigeon-holed through British cowardice to face facts and timidity in admitting their bearings—the error attracts attention. Quite in keeping with the old British timidity and conservatism in the face of new ideas is a remarkable statement of the authors. They incorporate a scale of time into their Chart; they then say: "It should not be taken too much to heart and need not disturb any boy's or girl's Faith." It seems that Faith (spelled with a capital) is still a fragile thing in England and that facts should still be put into a cupboard out of sight. Still, children who are warned not to seriously take what is fed them as science are in a bad way. The discouraging fact, however, is that we are told that Dr. A. C. Haddon "not only read through our MS. and proofs with the greatest care but as well made many suggestions which we feel have added to the value of the book." The book is interestingly illustrated; in fact it really exists for the illustrations. The authors say: "We do not lay claim to any great store of archaeological knowledge ourselves, and have approached our task rather as illustrators." Some of the pictures are, however, faulty. Tylor, when he wrote his "Early History of Mankind" was perhaps excusable for errors in his pictures of fire-making; it is late to repeat his errors. Would the whirler of fire in Fig. 38 ever get a spark? Presumably not, and the boy-scouts who read this book could probably tell the authors why not. We frankly admit to keen disappointment in the volume.

Three suggestive essays by a chemist make up the volume "Diet and Race.[4] The first two are fairly complete and "were written many years ago." They were to have been but two of a number dealing with the effect of diet on racial characteristics. The third is "suggestive only." All three are original. The first essay, on "Diet and Physique" reaches the not particularly startling or disquieting conclusion that an abundant food supply is related to a good physique, i. e., a good stature. Especial emphasis is laid upon salts and the conclusion is reached that, unless the salt content of the body is kept at 1 per cent of its total weight, the food will be inadequate for maintenance. In a footnote the author calls attention to the fact that the demonstration of vitamines modifies one of his fundamental assumptions and suggests that "further analysis of the facts set down in the following pages may prove a fruitful exercise to one well learned in the subject of vitamines." Would it not really have been quite in place for the author to have done this fruitful exercise before publishing an essay written many years ago? The second essay, on "Diet and Colour," claims that lightness of skin is the result of abundance of salt in the diet. The facts marshalled in support of his idea are many and interesting. One feels that the author juggles at times—finding salt present or absent at the need of his theory, when the evident presence fails. The third essay, "Diet and Cranial Form," is even more interesting. It undertakes to show that brachycephaly and dolichocephaly depend upon the nature of the food and the resulting mode and amount of the use of the jaws in chewing it. This is more a problem in mechanics than chemistry and a series of diagrams and drawings show the position and play of the muscles involved in mastication. The book is exceptional in the direction of stimulating thought along quite novel lines. FREDERICK STARR.

[3] "The Old Stone Age." Marjorie and C. H. B. Quennell. New York and London: 1922. G. P. Putnam's Sons. 16mo; pp. xxii, 201.

[4] "Diet and Race. Anthropological Essays." F. P. Armitage. London: 1922. Longmans, Green and Co. 8vo; pp. (ii) 144.

Bars and Shadows

A dark hole between walls of stone, and barred from the world with heavy iron—far up in the wall a tiny window through whose grating comes a shaft of light making patterns on the cold stone floor; there is the traditional prison cell. But in Leavenworth prison, serving a term of twenty years for being honest, is a rare soul who has reversed the gleam. To us it is given to behold light streaming forth from the prison cell; light in the charming, sweet, tender and strong, gentle and biting poetry of Ralph Chaplin. Readers of UNITY should know Ralph Chaplin. If you do not remember him you may turn to your files, and in the issue of January fifth last you will find a choice bit called "The Vision Maker," dedicated to Eugene Debs. This verse is included with numerous others in a small volume recently published as "Bars and Shadows, the Prison Poems of Ralph Chaplin,"

edited and introduced by Scott Nearing. The book is to be had from the Rand Book shop, 7 East 5th Street, New York City, and the cost is one dollar, postpaid. The poetry is good, and Mr. Nearing has written an able introduction. The volume should have a place on the shelves of anyone who is interested in modern verse and the current tendencies in poetry, or who is concerned with the social protest. And another reason for urging readers of UNITY to get the book is that all the profits go to Mrs. Chaplin to make less the hardship that this unjust imprisonment has caused her and her little son. By all means order a copy at once, and not one, but several copies. You will be well repaid.

B. F. M.

On the Social Unrest

Four books* touching various phases of the world's unrest are on the reviewer's desk Three of them hail from Great Britain, while one comes from Minnesota. There is material for speculation in the fact that the British books show much more mature and systematic thinking than the American. All of them emphasize in some way what the authors conceive to be the ethical and social implications of the teaching of Jesus. All of them are possessed of merit, but none is a unique or epoch making work.

Dr. Clow applies himself very closely to the problem he has set for consideration in "The Quest of Industrial Peace." He is not concerned with an ultimate future, but he is very vitally interested in the immediate outcome of the present turmoil. On examining past attempts at correction of industrial evils by means of various social systems, he finds those systems not equal to the need. He holds, and wisely, that the abolition of capitalism is not the sure cure for unrest, but he is emphatic in his demand for the eradication of the abuses existing in the capitalism of today. Paving the way to peace, which must include a change in the attitude of men, sooner or later, he offers a scheme for an industrial covenant. This program is rational, not unduly conservative, and might be of value in the transition to a new social order, but the proposal is neither radical nor revolutionary.

In his very well written contribution to the Christion Revolution Series, Mr. Robinson recognizes a difficulty, or apparent difficulty, faced by many people, the reconciling of Christian love with the current Roman, legalistic ideas of justice. Examining justice he finds that its essence lies in a valuation of personality, personality essentially social. Then turning to the teachings and words of Jesus he finds there "a valuation of personality as of supreme and infinite worth." The application of Christian justice calls for a revolution in attitude, and in its effect upon our institutions it will outlaw war, reconstruct society and industry, and reorganize education. This interpretation of Jesus' teaching should have the attention of those who are approaching the new day with earnest desire to achieve the best in social organization, for justice is essential.

Prof. Finney would have us believe that the good old middle class, moral, honest, with a new Christian religion, is to take the lead and save the world. The middle class has suffered grievously from the fight between labor and capital, and should now step forward, unite the lower classes with it, and seek the salvation of all, in which all will share. There are many good things in this book from Minnesota, but it is strangely reminiscent of college term papers, in which a great amount of material from various sources is colored by the personality of the author, and combined with enough original thought to make a passable whole.

Written by an English scholar, Mr. Wingfield-Stratford, and with a direct appeal to England in its epilogue, "Facing Reality" is of none the less interest to America. In a very present crisis the world is facing social and moral bankruptcy. Mankind has failed to adopt himself mentally to his physical progress, and has clouded his judgment by all manner of formulas and dogmas. Diagnosing the situation as one in which sham, selfish desire, triviality, mental bias, and mental slovenliness are characteristic, Mr. Wingfield-Stratford sees the only solution in a continual rebirth, or adaptation to reality, where truth is paramount, and recognized as relative. The book is charmingly written, and displays a wide acquaintance with history and letters. As a critique of modern life and certain writers of importance it is admirable, and its fundamental thesis is, on the whole, sound.

B. F. M.

* "The Quest of Industrial Peace" by W. M. Clow, D.D. London: Hodder and Stoughton, Ltd. New York: Doran, 1922; pp. 300.
"Christian Justice," by Norman L. Robinson, M.A. New York: Doran, 1922; pp. 256.
"Causes and Cures for the Social Unrest" by Ross L. Finney, Ph.D. New York: Macmillan, 1922; pp. 287.
"Facing Reality" by Esme Wingfield-Stratford. New York: Doran, 1922; pp. 240.

"Selling out, quitting business," is the sign that greeted the passer-by in the little shop near the town "square." Inside there was a stock of listless goods on the shelves, and the proprietor, a man of middle age, stood by, altogether unanimated and resigned. He had nothing to offer that the people needed. He had reached the end, and he knew it. Only a hundred yards from the shop was a church. It prompted reflections. All week long it stands as a solemn vault, and on Sunday the stand-bys, a handful, straggle into the place of departed spirits. The minister is like the shopman. The world sins and blunders, it hungers and aspires. But he says nothing. Long ago the church decided to hold on to its outworn stock, adding nothing. Some day it will go the way of the shop. The same sign might be borrowed and set up, with a different meaning. For the church sold out and quit business before the people knew it.

—*The Christian Register.*

Stretch out your hand and take the world's wide gift
Of Joy and Beauty. Open wide your soul
Down to its utmost depths, and bare the whole
To Earth's prophetic dower of clouds that lift
Their clinging shadows from the sunlight's rift,—
The sapphire symphony of seas that roll
Full-breasted auguries from deep to shoal,
Borne from dim caverns on the salt spray's drift.
Open the windows of your wondering heart
To God's supreme Creation; make it yours,
And give to other hearts your ample store;
For when the whole of you is but a part
Of joyous beauty such as e'er endures,
Only by giving can you gain the more!

—*Corinne Roosevelt Robinson.*

CORRESPONDENCE

The Register Not Pacifist

To the Editor of UNITY:

You say *The Register* is a fairweather pacifist. You make it appear in your issue of November 16 that when there is neither war nor rumor of war we bleat your doctrine. But when a cloud darkens the sky, as in the recent Turkish threat, we straightway forget our pious buncombe and show what manner of warrior we really are. You refer to our editorial of July 6 entitled "War Is Sin," in which we heartily approved William Austin Smith's plea for peace addressed to the churches. You contrast that editorial with another editorial in our issue of September 21, entitled "America, Go Forward!" To your mind they are utterly, shamelessly opposed to each other. You quote certain parts of each and set them in deadly parallel. And now though the case seems settled will you permit me to reply somewhat in detail to your indignant and holy judgment?

1. *The Register* is not pacifist *in fair weather or any other weather*. It has never been pacifist. We believe the doctrine as you teach it is unsound, unsocial, and abhorrent. Peace at any price and under all conditions may be as immoral between aggregates of people called nations as it is between individuals. Right and wrong are not yet the same thing in the world. We like the prerequisite for peace too well for any foolish deception. War is not a thing apart. There are causes of war as of peace. Nations do not war against one another for war's sake. So what is the use of talking against war without due regard for the evil things that make war? If it is true that war is sin, it is just as true that the causes of war are sin. For example, the present leaders of nationalism are as deep in sin as the most guilty soldiers were who fought the worst war in history. The breeding of racial, religious, political, and economic hates produces war, as certainly as the building of a fire produces heat. If one nation rises against another nation, the nation which is either not guilty or less guilty does not totally sin in the defense of its rights. Yet war is sin because it is impossible for an army to wage war, however right its cause, without hate for its enemy. But with the hate there is also mixed the love of the good defended. That counts for virtue. We describe a condition as well as a theory. In brief, it is our general position on peace.

2. Your report is true that we endorsed Dr. Smith's crusade against war. You mar it, however, by the implication that our endorsement was equivalent to pacifism. Dr. Smith himself disclaimed being a pacifist. He politely said he had "not the grace to be a pacifist." Mr. Devere Allen in another place has candidly quoted this qualification. Moreover, we disagreed with Dr. Smith—a great soul, his going an irreparable loss—when he said that "neither the brain nor the conscience of the Church has been enlisted against war." We said he did not "properly acknowledge the indirect effect of the ministry of religious ideas and motives through the ages." We said, quite to the point, that "the Church produced Dr. Smith himself!" War is sin. We believed it in July, in September, and we believe it today—late in November. But it is neither sin only nor the only sin. Is it not true of any large human enterprise, in industry, politics, even the Church, that sin is present, enmeshed with the good? Only, in war it is immeasurably more so. We war on war as well as on the causes of war. We are not monomaniac, nor obsessed of the notion that if war ceased, heaven would be here. As Brand Whitlock said to me, even the single tax (in which he believes) will not cure tuberculosis. We said, "Only the conviction that war is sin will end war." We say that now, as we come up to your charge in UNITY that when Turkey offered a real case for the application of our belief, we turned completely around and forgot all our fine eloquence. Let us see.

3. What has been the policy of *The Register?* Since 1917, when we entered the war, we have been ardent and unwavering believers in the League of Nations. Not many journals have kept so steadily and staunchly headed toward the League as we have done. To many persons our faith in it has been absurd and offensive. The defeat of it by the Senate was almost heartbreak for us. Study under experts in the Institute of Politics in Williamstown the past summer quickened our ardor for it. We believe it is the best agency in existence for helping to preserve us from war. We thought so in September when we wrote the editorial on "America, Go Forward!" When the shadow of the East lowered, in the Greek-Turkish engagement, we lashed the isolation of our country. Go forward, we said. Whither? How? You said by war against Turkey. We neither said nor wanted any such thing. We were at the very opposite pole from lifting up our voice for war. We were filled with apprehension that we would be swallowed up in war, if the issue came between the East and the West. To drive home the necessity of being no longer isolated, neutral, and selfish, we used a half dozen illustrations in the history of American foreign relations, such as Cleveland in the Venezuelan matter and Roosevelt in Santo Domingo, and we said our policy of participation in the affairs of the world up to this time was a constant expansion of the Monroe Doctrine until we had passed from *the Western Hemisphere* and its independence to "making *the world* safe for democracy." We said, "This policy has been consistent from Washington to Wilson. Its steady evolution is the highest testimony to its soundness. It must leave every American with only one conviction, and that is, that anything that happens to any other nation also happens to us." That is what we meant when we spoke of living dangerously, for it *is* hazardous to take our active part with the nations, to assume our share of responsibility in the world. We pleaded not for war, but for "a society, a league of all nations, which openly enters into an arrangement for the mutual good of all," which, we said, "is utterly consistent with our record and principle." I wish you had not omitted that sentence and some others from your quotations. Of the situation as it was in September we said, "It is a real world crisis. We cannot turn back. We must go forward. We will have no secret or permanent alliances. We will seek no aggrandizement. We will have nothing to do with any balance of power. We will associate ourselves in peaceful counsel, or, if it must come, in battle order, with those forces which are in harmony with the principles of freedom and democracy as we have learned them and defended them from the foundation of the Republic." That covered the whole situation. We inserted the parenthetical clause, "if it must come, in battle order," as a possibility which might come in an extremity. It was not the main idea, nor indeed could it be read as such. The time of writing was acute, and the country was in a state of alarm, for sufficient reason. We were not for England nor against Turkey. We believe there would have been no crisis if America had taken the mandate for Armenia or if we had been a member of the League of Nations. (Our perfectionists have kept us out of that.)

The sum of the matter is this: We were not calling the country to arms, as you misinterpret us; we were making an outcry and shouting a warning that we were in a danger which we could not avert except by realizing that these United States are not only in the world but also of the world, partner in all of the world's obligations, sharer in its common duties, and colleague in working out its destiny. America, go forward!"

ALBERT C. DIEFFENBACH,
Editor, *The Christian Register*, Boston, Mass.

Universal Love

November 4, 1922.

My Dear Editor:—

I have read and thoroughly enjoyed your great word "What Must the World Do to Be Saved?" Let me say, I go with you heart to heart every step of the way. Your clearness of thought, your convincing logic and most of all your grasp of the world's life in its essential oneness are beautiful. All that you say is, I believe, justified by the situation that confronts us. The facts are with you. You diagnose the case with marvelous expertness. What I most particularly admire is your appeal to the world-mindedness of your audience. Humanity first! That is the spiritual note that gives power to all else. Whatever tends to bring us all into the consciousness of our infinite need one of another is bringing us out of selfishness to God.

Nothing can be taken out of your address without marring its completeness, but (permit me to urge) much could be added to stress the conclusion. I doubt not that you will add greatly to the emphasis you place upon the spiritual element to which you turn as to the world's only hope of redemption from the chaos into which selfishness has brought it. You rightly and beautifully say that "this world cannot be saved, or should not if it could." Which is to say: This world is the world we love falsified, corrupted, demoralized by false teachings. This world is the world we love unawakened to the reality of the divine power waiting within. This world is not itself, does not know itself, is as yet embryonic. This world must die and be born again—die to the self-seeking by which its life has been motivated and be born to the spiritual which is the antithesis of the selfish. Let the materialistic satisfactions of life as we have known them be utterly displaced by a new order of beauty and truth—by what Nietzsche calls "revaluation of values."

THE FIELD

"The World is my country, to do good is my Religion"

THE PEOPLE'S LEGISLATIVE SERVICE.

The People's Legislative Service Was Established to Do Three Things:

1. Supply the progressive members of the House and Senate with the facts and figures which they need in conducting their fights in the public interest.

2. Tell the people the truth about our Government. The bulletins of the People's Legislative Service contain the facts which the newspapers do not print.

3. Act as a clearing-house, through which the progressive forces can be mobilized for effective action on measures that affect the common welfare.

A Fact Service, Not a Lobby

The People's Legislative Service is not a Lobby. It is a Fact Service.

It furnishes facts to all members of the House and Senate who will use them in the public interest. It furnishes facts to the representatives of affiliated organizations so that they may present their cases more effectively before committees of Congress. It furnishes facts to the public regarding pending legislation.

The Service is absolutely non-partisan and non-political. It is concerned only with securing results for the benefit of all the people of the United States.

What the Service Has Accomplished

The People's Legislative Service during the first year and a half of its existence has saved the American people Eight Hundred Million Dollars by the simple process of placing the facts in the hands of Senators and Representatives who know how to use them.

It is literally true that every member of the Service has been saved in Federal taxes every cent that has been contributed to its work.

The provision in the Revenue Bill (H. R. 8245) for the exemption of individuals and corporations engaged in foreign trade, was defeated solely upon the basis of facts and figures furnished by the People's Legislative Service, which discovered and exposed this joker. Thus the American people were saved a tax burden of at least two hundred million dollars a year, according to the official estimate of the Treasury expert, Mr. W. S. McCoy. This would pay the cost of the People's Legislative Service for ten thousand years.

The Railroad Refunding Bill which would have cost the Treasury $500,000,000 was also defeated largely by the work of the Service through the Senators and Congressmen affiliated with it.

In addition to saving the American people hundreds of millions in tax burdens, the People's Legislative Service has performed other noteworthy services.

1. Impeachment of Attorney General. Arranged with Hon. Samuel Untermeyer to act as counsel for the people in prosecuting impeachment charges against Attorney General Daugherty for flagrant mal-administration of justice and for refusal to enforce anti-trust laws and statutes against war frauds.

2. Meat Packers' Attempt to Destroy "Consent Decree." Assisted in preparation of resolution and supporting argument, adopted by Senate, blocking modification of "Packers' consent decree." Proposed modification would have permitted packers to monopolize wholesale groceries and other food products.

3. Opposition to Railroad Claims for "Labor Inefficiency." Filed petition with Interstate Commerce Commission opposing railroad claims for "labor inefficiency," and secured wide publicity (news and editorial) exposing falsity of such claims, which were disallowed by Commission.

4. Sales Tax. Assisted Representative Frear of Wisconsin in his fight which defeated the sales tax.

5. Ship Subsidy. Prepared large part of statistical material on which successful fight against ship subsidy bill was conducted.

6. Kellogg Bill. Prepared brief exposing fundamental evils of Kellogg Bill for alleged protection of aliens, which resulted in refusal of Foreign Relations Committee to report it.

7. Gasoline Price Investigation. Assisted in preparation of plans for oil investigation by Senate Committee on Manufactures; which has already brought about material decrease in gasoline prices.

These are only a few of the principal accomplishments and activities of the Service. The facts furnished by the Service have played a considerable part in almost every important legislative contest during the present Congress.

Great Opportunity for Increased Effectiveness.

All this has been accomplished in the face of the worst social and political reaction the country has ever known, and with only a handful of progressives in Congress.

The American people are now aroused and are sending to Congress a group of aggressive Senators and Representatives to fight for their interest. The prestige and power of the progressives already in Congress have been enormously increased.

They must have help. They cannot personally perform the research and statistical work which modern legislation demands. Nor can they maintain the elaborate files of clippings and references which the People's Legislative Service places at their disposal.

What Is Needed.

This costs money. It is worth money.

We need ten thousand individual members to provide the funds necessary to enable the Service to take care of the demands that the progressives in the next Congress will make upon us.

Will You Help?

Individual membership is $5 per year. If you can afford more, become a Sustaining Member at $100. If you cannot afford $5, send what you can and be assured that it will be appreciated.

You will be repaid, not only through the knowledge that your interests as a citizen and a taxpayer are being protected, but by the realization that you are doing your part to promote good government and sound progress in the United States.

Let us have "this world" transformed by the mind of Christ, by the love-mind, by what Charles F. Dole so finely calls "The Order of Peace and Good-Will." "This world"—let us not for a moment doubt what is sleeping at its heart. Let us not think of it as evil, but confused. What has come to life and light in any soul will yet come to life and light in every soul.

Stout-hearted, clear-headed, love-inspired men and women must humbly and valiantly drive from the temple of God's truth the theological and ecclesiastical hucksterers who are dealing in the commodity of "personal salvation." James Morgan Pryse says a volume when he says: "Of all crimes there is none greater than that of polluting and poisoning the few wells of wisdom that are to be found in the thirsty desert of human life." Your aversion to "Christianity" I can fully feel. It is not the "Kingdom of Love," but the Chaos of Selfishness, which is being built up by the orthodox-heresy of "personal salvation." As though "this world" were a sinking ship from which like frightened rats a few shivering souls may "through Christ" escape! Is it any wonder that this world continues to be a world of sorrow when the professed Church of God and its anointed ministers teach contempt of the world as the way of salvation? Is it any wonder that the church is spiritually non-existent when it has not yet learned the meaning of the spiritual? Craven souls snatching at piety as a scheme by which to acquire eternal gain! No, I do not wonder that you look askance at Christianity.

All the more must we cling to the ideal by which the Man of Good-Will was inspired! All the more must we be loyal to the spirit of Universal Love! All the more must we strive to inaugurate the crusade against selfishness! All the more must we affirm that the teachings of Christ were not given for personal salvation! All the more must we repeat his divine word that

> Love is life's transcendent note
> And the only way to God.

Dear Friend, you know as well as I know that the depths of human nature remain an undiscovered realm. The Soul of Mankind that is the soul of each of us remains as though it did not exist. Man has not lived as man, but as the beasts of the field. It is for us to call into life by our faith and love the spiritual elements of human nature. This is the work Buddha and Christ and many inspired ones have labored to accomplish. They have spoken divine words, but their followers for the most part have not understood. We again must proclaim the truth of the oneness of all souls—the truth of the Omnipotence of Universal Love. Only as men learn to know the spiritual potentiality that is waiting to be realized in our common life is there salvation for the world.

And they will know! However long they remain in darkness no power can prevent the ultimate dawn! In the face of "the one in a thousand chance of this civilization surviving" my spirit stands unshaken. After innumerable centuries more of selfish sorrow there will come to man compassion for one another and a divine fellowship! A God sleeps in human hearts—a divine being waiting to be born—and by the love of beauty and truth we are helping to prepare the way for his advent.

With these few reflections added as footnotes to your great address I am every whit with you.

Victor E. Southworth.

BOOKS RECEIVED.

College Press, Topeka, Kansas.
"Harp of My Heart and Other Poems," by Hugh Robert Orr.
George H. Doran Co., 244 Madison Ave., New York City.
"Sermons for Days We Observe," by Rev. Frederick F. Shannon.
"Further Adventures of Lad," by Albert Payson Terhune.
"The Breaking Point," by Mary Roberts Rinehart.
"Industrial Unrest: A Way Out," by B. Seebohm Rowntree (Pamphlet).
A. L. Fowler, 61 Broadway, New York City.
"The Things That Are Caesar's," by Guy Morrison Walker.
B. W. Huebsch, 116 W. 13th St., New York City.
"Autobiography of Countess Leo Tolstoy, translated by S. S. Koteliansky and Leonard Woolf.
"Social Change," by William Fielding Osburn.
Macmillan Company, 64-66 Fifth Avenue, New York City.
"The Christian Crusade for a Warless World," by Sidney L. Gulick.
"The Boy Jesus and His Companions," by Rufus M. Jones.
"Confessions of an Old Priest," by Rev. S. D. McConnell.
"The Thought of Youth," by Samuel S. Drury.
"A More Honorable Man," by Arthur Somers Roche.
"Granite and Alabaster," Poems by Raymond Holden.
"The Golden Bough, A Study in Magic and Religion," by Sir J. G. Frazer.
"Anna Severn and the Fieldings," by May Sinclair.
Mohila Press, Calcutta.
"Congress Souvenir, Ahmedabad 1921" (Pamphlet).
Oriental & Occidental Forum, 1107 N. Hoyne Avenue, Chicago.
"American Inspirations and World Problems," by N. Krishna, Ph.D.
Charles Scribner's Sons, Fifth Ave. at 48th St., New York.
"Old Testament History," by Frank K. Sanders.
"Christianity and Problems of Today," Lectures by John Huston Finley, LL.D., L.H.D.; Charles Foster Kent, Ph.D., Litt.D.; Robert Bruce Taylor, D.D., LL.D.; Paul Elmore More, Litt.D., LL.D; Jeremiah W. Jenks, Ph.D., LL.D.
James H. West Company, Boston, Mass.
"A Reasonable Religion" (Religio-Doctoris), by Frederic W. Sanders.

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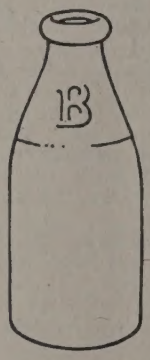

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